

THE  
**CHARACTER**  
 OF A  
**GOOD MAN,**  
 NEITHER  
**WHIG nor TORY.**

**H**E is one whose Name is *Christian*, in opposition to *Jews* and *Pagans*; his Surname is *Catholic*, to distinguish him from Sects and Separatists.

One who is neither Atheistically profane, nor Enthusiastically Superstitious, but seriously Religious according to the Canon of Scripture, and soberly conformable according to the Laws of the Land; giving to *Cesar* the things that are *Cesar's*, and to *God* the things that are *God's*.

One that thinks it highly reasonable to prefer the Wisdom of publick Authority, in appointing the External Modes and Circumstances of Divine Worship, before the Dictates of a private Judgment; and therefore will not disturb the Peace of the Church, in contending passionately for or against little things.

One that believes the Doctrine of the Communion of Saints, to be Apostolical, and therefore thinks it his Duty sometimes to maintain a Christian correspondence, and a Religious Communion with sober, wise, and good Men; who hold the Foundations, tho they differ about the Pinacles of the Temple.

One who is a Christian of a Primitive Temper, doth not set Boundaries to Religion, and circumscribe it to Time and Place, as if it had taken Sanctuary only in Holy Ground; but looks upon External Reverence, and Internal Devotion, as the best Ingredients of Divine Worship, whether it be performed at *Jerusalem*, or on the Mountains of *Samaria*.

One whose Faith is agreeable unto the Doctrine of the Holy *Apostles*; and his Life conformable unto the Example of the Blessed *Jesus*; in all his Discourses promotes Peace and Purity, and wisheth that the Terms of Christian Communion were so comprehensive, that all the World might with one Mouth glorify the Eternal God.

He is a Man of a sober Piety, and well temper'd Zeal; doth not baptize his Religion with the Name of a Sect, nor espouse the Quarter of a Party; nor is he guilty of the *Corinthian* Vanity, in crying up *Paul*, and *Apollo*, or a *Cephas*: but looks upon it as the great design of Christianity to make Men good;

good; and where it hath not this Effect, it matters not what Church Men are of, because a bad Man can be saved in none.

He is one that lives a *Godly, Righteous and Sober Life*, as if the Commandments had a relation to the Creed; doth not put off his Religion with his Sunday-Sute, and make it the Business only of Canonical Hours, adjourning his Piety, until the Bells excite him to a new fit of Devotion.

One who by an universal Converse endeavours to enlarge the Territories of his Reason, and to knock off the Shackles of Ignorance and Prejudice, contracted by Education and private Examples: *proving all things, he holds fast only that which is good.* And rejects all Phanatick Principles and Practices, whether they come from *Rome, Munster*, or any other Quarter.

One who keeps his Conscience tender, yet not so raw as to kick at every thing, which a misinformed Understanding may suspect to be unlawful: If he be guilty of Excess in any thing, it is in his Charity towards those who differ from him in their Apprehensions about Sacred things. Knowing it to be a most unlikely way, by beating out Men's Brains to inform their Understandings.

He is one that is Cheerful without Levity, Sober without Formality, Prudent without Stratagem, Religious without Affectation; can be Sociable without Drinking, Angry without Swearing, and Zealous without Disputing.

One in whom Nature and Grace, Piety and Prudence, are excellently poized; and it may be a Question, whether his Wisdom or his Goodness be most eminent; because both are cover'd with a Vail of Humility.

He can walk in the Furnace of an afflicted Church, without smelling of Papal Superstitions, or being singed with *Babel*-Confusions, neither bowing down to the Altar of *Baal*, or worshipping the Calves of *Bethel*.

He is one that hath no by-Ways, from the Royal Road of Loyalty, Reason and Conscience; but keeps streight forward, treads firmly, being secure of the Ground he goes on, and is neither ashamed, nor afraid of his own Actions: So that he can bid defiance to Danger, bear up his Head against a Volly of unjust Slanders, and smile upon a Crowd of villainous Perjuries, being compassed with a Brazen Wall of Innocence, and having within his Brest a thousand Witnesses.

He is one that can express his Loyalty better than by Debauchery, and had rather invoke the Majesty of Heaven, with a Book in his Hand, than a Brimmer; trembles to hear Men pray for their own Damnation, fearing lest their Prayers should be answered.

In a Word, He is one that mends the Times more by his good Example, than by his Censures. Knows that the best Men are the best Subjects; and when ill Men by secret Conspiracies, scandalous Immoralities, and venomous Pamphlets, are plotting the ruine of the Kingdom; The Language of his Heart and Tongue is,

**God save the King.**

London, Printed for Jonathan Robinson, at the Golden Lion in  
St. Paul's Church-Yard, 1681.